

## **Dedication**

To the divine soul who took birth in modern India by the name of ‘Pandit Shriram Sharma Acharya’ & ‘Mata Bhagwati Devi Sharma’. A man who brought the concept of ‘Yug Nirmana’ by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishta of our time who invested his ‘tapobala’ for the upliftment of humanity.

A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya

## **Introduction**

Upanishadas are the treasure of ancient Indian wisdom. The word ‘Upnishada’ is derived from sanskrit words ‘Up’ and ‘Nishada’ which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upnishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from

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I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

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### **Acknowledgement**

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### **Author's note**

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- Rishi Aachaya

## Eknath Easwaran Translation of Major Verses

॥ कठोपनिषत् ॥

ॐ  
॥ अथ कठोपनिषद् ॥

ॐ सह नावकतु । सह नौ भुनकतु । सहवीर्यं करवावहै ।  
तेजस्त्वं नावधीतमस्तु । मा विद्विषावहै ॥

### English Translation

Om, May we all be protected

May we all be nourished

May we work together with great energy

May our intellect be sharpened (may our study be  
effective)

Let there be no Animosity amongst us

Om, peace (in me), peace (in nature), peace (in divine  
forces)

ॐ शान्तिः शान्तिः शान्तिः ॥

## Part I

### Canto I

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।  
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

### English Translation

1. Once, long ago, Vajasravasa gave away his possessions to gain religious merit.

तँ ह कुमारँ सन्तं दक्षिणासु  
नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

### English Translation

2. He had a son named Nachiketa who, though only a boy, was full of faith in the scriptures. Nachiketa thought when the offerings were made:

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।  
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

### English Translation

3. "What merit can one obtain by giving away cows that are too old to give milk?"

स होवाच पितरं तत कस्मै मां दास्यसीति ।  
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४॥

### English Translation

4. To help his father understand this, Nachiketa said: "To whom will you offer me?" He asked this again and again. "To death I give you!" said his father in anger.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।  
किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५॥

### English Translation

5. The son thought: "I go, the first of many who will die, in the midst of many who are dying, on a mission to Yama, king of death.

अनुपश्य यथा पूर्वं प्रतिपश्य तथाऽपरे ।  
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६॥

### English Translation

6. See how it was with those who came before, How it will be with those who are living. Like corn mortals ripen and fall; like corn They come up again."

Nachiketa went to Yama's abode, but the king of death was not there. He waited three days. When Yama returned, he heard a voice say:

वैश्वानरः प्रविशत्यतिथिर्ब्रह्मणो गृहान् ।  
तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

#### English Translation

7. "When a spiritual guest enters the house,  
Like a bright flame, he must be received well,

आशाप्रतीक्षे संगते सूनृतां  
चेष्टापूर्ते पुत्रपशूश्च सर्वान् ।  
एतद्वृक्ते पुरुषस्याल्पमेधसो  
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

#### English Translation

8. With water to wash his feet. Far from wise  
Are those who are not hospitable

To such a guest. They will lose all their hopes,  
The religious merit they have acquired,  
Their sons and their cattle."

तिस्रो रात्रीर्यदवात्सीर्गुहे मे-  
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।  
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मे�स्तु  
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

### English Translation

#### YAMA

9. O spiritual guest, I grant you three boons  
To atone for the three inhospitable nights  
You have spent in my abode.  
Ask for three boons, one for each night.

शान्तसंकल्पः सुमना यथा स्याद्  
वीतमन्युर्गातिमो माऽभि मृत्यो ।  
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत  
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

### English Translation

#### NACHIKETA

10. O king of death, as the first of these boons  
Grant that my father's anger be appeased,  
So he may recognize me when I return  
And receive me with love.

यथा पुरस्ताद् भविता प्रतीत  
औद्दालकिरारुणिर्मत्प्रसृष्टः ।  
सुखं रात्रीः शयिता वीतमन्युः  
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

### English Translation

#### YAMA

11. I grant that your father, The son of Uddalaka and  
Aruna,  
Will love you as in the past. When he sees you  
Released from the jaws of death, he will sleep  
Again with a mind at peace.

स्वर्गे लोके न भयं किंचनास्ति  
न तत्र त्वं न जरया बिभेति ।  
उभे तीर्त्वाशनायापिपासे  
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

## English Translation

### NACHIKETA

12. There is no fear at all in heaven; for you  
Are not there, neither old age nor death.  
Passing beyond hunger and thirst and pain,  
All rejoice in the kingdom of heaven.

स त्वमग्निं स्वर्ग्यमद्येषि मृत्यो  
प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।  
स्वर्गलोका अमृतत्वं भजन्त  
एतद् द्वितीयेन वृणे वरेण ॥ १३॥

## English Translation

13. You know the fire sacrifice that leads to heaven,  
O king of death. I have full faith  
In you and ask for instruction. Let this  
Be your second boon to me.

प्र ते ब्रवीमि तदु मे निबोध  
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।  
अनन्तलोकाप्तिमथो प्रतिष्ठां  
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४॥

## English Translation

### YAMA

14. Yes, I do know, Nachiketa, and shall  
Teach you the fire sacrifice that leads  
To heaven and sustains the world, that knowledge  
Concealed in the heart. Now listen.

लोकादिमग्निं तमुवाच तस्मै  
या इष्टका यावतीर्वा यथा वा ।  
स चापि तत्प्रत्यवदद्यथोक्तं  
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५॥

## English Translation

### THE NARRATOR

15. Then the king of death taught Nachiketa how to perform the fire sacrifice, how to erect the altar for worshipping the fire from which the universe evolves. When the boy repeated his instruction, the dread king of death was well pleased and said:

### YAMA

तमब्रवीत् प्रीयमाणो महात्मा  
वरं तवेहाद्य ददामि भूयः ।

तवैव नाम्ना भविताऽयमग्निः  
सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥

### English Translation

16. Let me give you a special boon: this sacrifice  
Shall be called by your name, Nachiketa.  
Accept from me this many-hued chain too.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं  
त्रिकर्मकृतरति जन्ममृत्यु ।  
ब्रह्मजज्ञं देवमीड्यं विदित्वा  
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

### English Translation

17. Those who have thrice performed this sacrifice  
Realized their unity with father, mother,  
And teacher, and discharged the three duties  
Of studying the scriptures, ritual worship  
And giving alms to those in need, rise above  
Birth and death. Knowing the god of fire  
Born of Brahman, they attain perfect peace.

त्रिणाचिकेतस्त्रयमेतद् विदित्वा  
य एवं विद्वाँश्चिनुते नाचिकेतम् ।  
स मृत्युपाशान् पुरतः प्रणोद्य  
शोकातिगो मोदते स्वर्गलोके ॥ १८॥

### English Translation

18. Those who carry out this triple duty  
Conscious of its full meaning will shake off  
The dread noose of death and transcend sorrow  
To enjoy the world of heaven.

एष तेऽग्निर्नाचिकेतः स्वर्ग्यो  
यमवृणीथा द्वितीयेन वरेण ।  
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः  
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९॥

### English Translation

19. Thus have I granted you the second boon,  
Nachiketa, the secret of the fire  
That leads to heaven. It will have your name.  
Ask now, Nachiketa, for the third boon.

येयं प्रेते विचिकित्सा मनुष्ये-  
ऽस्तीत्येके नायमस्तीति चैके ।  
एतद्विद्यामनुशिष्टस्त्वयाऽहं  
वराणामेष वरस्तृतीयः ॥ २० ॥

### English Translation

#### NACHIKETA

20. When a person dies, there arises this doubt:  
"He still exists," say some; "he does not,"  
Say others. I want you to teach me the truth.  
This is my third boon.

देवैरत्रापि विचिकित्सितं पुरा  
न हि सुविज्ञेयमणुरेष धर्मः ।  
अन्यं वरं नचिकेतोऽवृणीष्व  
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

### English Translation

#### YAMA

21. This doubt haunted even the gods of old;

For the secret of death is hard to know.

Nachiketa, ask for some other boon  
And release me from my promise.

देवैरत्रापि विचिकित्सितं किल  
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।  
वक्ता चास्य त्वादगन्यो न लभ्यो  
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२॥

### English Translation

#### NACHIKETA

22. This doubt haunted even the gods of old;  
For it is hard to know, O Death, as you say.  
I can have no greater teacher than you,  
And there is no boon equal to this.

शतायुषः पुत्रपौत्रान्वृणीष्वा  
बहून्पशून् हस्तिहिरण्यमश्वान् ।  
भूमेर्महदायतनं वृणीष्व  
स्वयं च जीव शरदो यावदिच्छसि ॥ २३॥

### English Translation

#### YAMA

23. Ask for sons and grandsons who will live  
A hundred years. Ask for herds of cattle,  
Elephants and horses, gold and vast land,  
And ask to live as long as you desire.

एतत्तुल्यं यदि मन्यसे वरं  
वृणीष्व वित्तं चिरजीविकां च ।  
महाभूमौ नचिकेतस्त्वमेधि  
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

### English Translation

24. Or, if you can think of anything more  
Desirable, ask for that, with wealth and  
Long life as well. Nachiketa, be the ruler  
Of a great kingdom, and I will give you  
The utmost capacity to enjoy

ये ये कामा दुर्लभा मत्यलोके  
सर्वान् कामांश्छन्दतः प्रार्थयस्व ।  
इमा रामाः सरथाः सत्यां  
न हीदशा लम्भनीया मनुष्यैः ।  
आभिर्मत्प्रताभिः परिचारयस्व  
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

## English Translation

25. The pleasures of life. Ask for beautiful  
Women of loveliness rarely seen on earth,  
Riding in chariots, skilled in music,  
To attend on you. But Nachiketa,  
Don't ask me about the secret of death.

श्वोभावा मर्त्यस्य यदन्तकैतत्  
सर्वद्वियाणां जरयन्ति तेजः ।  
अपि सर्वं जीवितमल्पमेव  
तवैव वाहास्तव नृत्यगीते ॥ २६॥

## English Translation

### NACHIKETA

26. These pleasures last but until tomorrow,  
And they wear out the vital powers of life.  
How fleeting is all life on earth! Therefore  
Keep your horses and chariots, dancing

न वित्तेन तर्पणीयो मनुष्यो  
लप्स्यामहे वित्तमद्राक्षम् चेत्त्वा ।  
जीविष्यामो यावदीशिष्यसि त्वं  
वरस्तु मे वरणीयः स एव ॥ २७॥

### English Translation

27. And music, for yourself. Never can mortals  
Be made happy by wealth. How can we be  
Desirous of wealth when we see your face  
And know we cannot live while you are here?  
This is the boon I choose and ask you for.

अजीर्यताममृतानामुपेत्य  
जीर्यन्मत्यः क्वधःस्थः प्रजानन् ।  
अभिध्यायन् वर्णरतिप्रमोदान्  
अतिदीर्घं जीविते को रमेत ॥ २८॥

### English Translation

28. Having approached an immortal like you,  
How can I, subject to old age and death,  
Ever try to rejoice in a long life  
For the sake of the senses' fleeting pleasures?

यस्मिन्निदं विचिकित्सन्ति मृत्यो  
यत्साम्पराये महति ब्रूहि नस्तत् ।  
योऽयं वरो गृद्मनुप्रविष्टो  
नान्यं तस्मान्नचिकेता वृणीते ॥ २९॥

### English Translation

29. Dispel this doubt of mine, O king of death:  
Does a person live after death or does he not?  
Nachiketa asks for no other boon  
Than the secret of this great mystery.

॥ इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

### Part I Canto II

Having tested young Nachiketa and found him fit to receive spiritual instruction, Yama, king of death, said:

अन्यच्छेयोऽन्यदुतैव प्रेय-  
स्ते उभे नानार्थं पुरुषँ सिनीतः ।

तयोः श्रेय आददानस्य साधु  
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

### English Translation

#### YAMA

1. The joy of the Atman ever abides,  
But not what seems pleasant to the senses.  
Both these, differing in their purpose, prompt  
Man to action. All is well for those who choose  
The joy of the Atman, but they miss  
The goal of life who prefer the pleasant.

श्रेयश्च प्रेयश्च मनुष्यमेतः  
तौ सम्परीत्य विविनक्तिं धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते  
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

### English Translation

2. Perennial joy or passing pleasure?  
This is the choice one is to make always.  
The wise recognize these two, but not  
The ignorant. The first welcome what leads  
To abiding joy, though painful at the time.

The latter run, goaded by their senses,  
After what seems immediate pleasure.

स त्वं प्रियान्प्रियरूपांश्च कामान्  
अभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।  
नैतां सृङ्कां वित्तमयीमवाप्तो  
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

### English Translation

3. Well have you renounced these passing pleasures  
So dear to the senses, Nachiketa,  
And turned your back on the way of the world  
Which makes mankind forget the goal of life.

दूरमेते विपरीते विषूची  
अविद्या या च विद्येति जाता ।  
विद्याभीप्सिनं नचिकेतसं मन्ये  
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

### English Translation

4. Far apart are wisdom and ignorance.  
The first leads one to Self-realization;  
The second makes one more and more  
Estranged from his real Self. I regard you,

Nachiketa, worthy of instruction,  
For passing pleasures tempt you not at all.

अविद्यायामन्तरे वर्तमानाः  
स्वयं धीराः पण्डितं मन्यमानाः ।  
दन्द्रम्यमाणाः परियन्ति मूढा  
अन्धेनैव नीयमाना यथान्धाः ॥ ५॥

#### English Translation

5. Ignorant of their ignorance, yet wise  
In their own esteem, these deluded men  
Proud of their vain learning go round and round

न साम्परायः प्रतिभाति बालं  
प्रमाद्यन्तं वित्तमोहेन मूढम् ।  
अयं लोको नास्ति पर इति मानी  
पुनः पुनर्वशमापद्यते मे ॥ ६॥

#### English Translation

6. Like the blind led by the blind. Far beyond  
Their eyes, hypnotized by the world of sense,  
Opens the way to immortality.

"I am my body; when my body dies,  
I die." Living in this superstition  
They fall life after life under my sway.

श्रवणायापि बहुभिर्यो न लभ्यः  
शृण्वन्तोऽपि बहवो यं न विद्युः ।  
आश्चर्यो वक्ता कुशलोऽस्य लब्धा  
आश्चर्यो जाता कुशलानुशिष्टः ॥ ७॥

### English Translation

7. It is but few who hear about the Self.  
Fewer still dedicate their lives to its  
Realization. Wonderful is the one  
Who speaks about the Self; rare are they  
Who make it the supreme goal of their lives.  
Blessed are they who, through an illumined  
Teacher, attain to Self-realization.

न नरेणावरेण प्रोक्त एष  
सुविज्ञेयो बहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र नास्ति  
अणीयान् हयतकर्यमणुप्रमाणात् ॥ ८॥

## English Translation

8. The truth of the Self cannot come through one  
Who has not realized that he is the Self.  
The intellect cannot reveal the Self  
Beyond its duality of subject  
And object. They who see themselves in all  
And all in them help others through spiritual  
Osmosis to realize the Self themselves.

नैषा तर्कण मतिरापनेया  
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्बतासि  
त्वाद्दृनो भूयान्नचिकेतः प्रष्टा ॥ ९॥

## English Translation

9. This awakening you have known comes not  
Through logic and scholarship, but from  
Close association with a realized teacher.  
Wise are you, Nachiketa, because you seek  
The Self eternal. May we have more  
Seekers like you!

जानाम्यहं शेवधिरित्यनित्यं  
न ह्यधुवैः प्राप्यते हि धुवं तत् ।  
ततो मया नाचिकेतश्चितोऽग्निः  
अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

### English Translation

#### NACHIKETA

10. I know that earthly treasures are transient  
And never can I reach the eternal through them.  
Hence have I renounced all my desires for earthly  
treasures  
To win the eternal through your instruction.

कामस्याप्तिं जगतः प्रतिष्ठां  
क्रतोरानन्त्यमभयस्य पारम् ।  
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा  
धृत्या धीरो नाचिकेतोऽत्यस्नाक्षीः ॥ ११ ॥

### English Translation

#### YAMA

I spread before your eyes, Nachiketa,  
The fulfillment of all worldly desires:

Power to dominate the earth, delights  
Celestial gained through religious rites,  
Miraculous powers beyond time and space.  
These with will and wisdom have you renounced.

तं दुर्दर्शं गूढमनुप्रविष्टं  
गुहाहितं गृहवरेष्ठं पुराणम् ।  
अद्यात्मयोगाधिगमेन देवं  
मत्वा धीरो हर्षशोको जहाति ॥ १२॥

### English Translation

12. The wise, realizing through meditation  
The timeless Self, beyond all perception,  
Hidden in the cave of the heart,  
Leave pain and pleasure far behind.

एतच्छुत्वा सम्परिगृह्य मत्यः  
प्रवृह्य धर्म्यमणमेतमाप्य ।  
स मोदते मोदनीयैः हि लब्ध्वा  
विवृत्तं सद्म नचिकेतसं मन्ये ॥ १३॥

### English Translation

13. Those who know they are neither body nor mind  
    But the immemorial Self, the divine  
    Principle of existence, find the source  
        Of all joy and live in joy abiding.  
    I see the gates of joy are opening  
        For you, Nachiketa.

अन्यत्र धर्मादन्यत्राधर्मा-  
दन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च  
यत्पश्यसि तद्वद् ॥ १४ ॥

### English Translation

#### NACHIKETA

14. Teach me of That you see as beyond right  
And wrong, cause and effect, past and future.

सर्वे वेदा यत्पदमामनन्ति  
तपाऽसि सर्वाणि च यद्वदन्ति ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तते पदः संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

## English Translation

### YAMA

15. I will give you the Word all the scriptures  
Glorify, all spiritual disciplines  
Express, to attain which aspirants lead  
A life of sense-restraint and self-naughting.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।  
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६॥

## English Translation

16. It is O M. This symbol of the Godhead  
Is the highest. Realizing it one finds  
Complete fulfillment of all one's longings.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।  
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७॥

## English Translation

17. It is of the greatest support to all seekers.  
Those in whose hearts O M reverberates

Unceasingly are indeed blessed  
And deeply loved as one who is the Self.

न जायते म्रियते वा विपश्चिन्  
नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ १८॥

### English Translation

18. The all-knowing Self was never born,  
Nor will it die. Beyond cause and effect,  
This Self is eternal and immutable.  
When the body dies, the Self does not die.

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायँ हन्ति न हन्यते ॥ १९॥

### English Translation

19. If the slayer believes that he can slay  
Or the slain believes that he can be slain,  
Neither knows the truth. The eternal Self  
Slays not, nor is ever slain.

अणोरणीयान्महतो महीया-

नात्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको  
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

### English Translation

20. Hidden in the heart of every creature  
Exists the Self, subtler than the subtlest,  
Greater than the greatest. They go beyond  
Sorrow who extinguish their self-will  
And behold the glory of the Self  
Through the grace of the Lord of Love.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो जातुमर्हति ॥ २१ ॥

### English Translation

21. Though one sits in meditation in a  
Particular place, the Self within  
Can exercise his influence far away.  
Though still, he moves everything everywhere.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

## English Translation

22. When the wise realize the Self  
Formless in the midst of forms, changeless  
In the midst of change, omnipresent  
And supreme, they go beyond sorrow.

नायमात्मा प्रवचनेन लभ्यो  
न मेध्या न बहुना श्रुतेन ।  
यमेवैष वृणुते तेन लभ्यः  
तस्यैष आत्मा विवृणुते तनूऽ स्वाम् ॥ २३ ॥

## English Translation

23. The Self cannot be known through study  
Of the scriptures, nor through the intellect,  
Nor through hearing learned discourses.  
The Self can be attained only by those  
Whom the Self chooses. Verily unto them  
Does the Self reveal himself.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वाऽपि प्रजानेनैनमाप्नुयात् ॥ २४ ॥

### English Translation

24. The Self cannot be known by anyone  
Who desists not from unrighteous ways,  
Controls not his senses, stills not his mind,  
And practices not meditation.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५॥

### English Translation

25. None else can know the omnipresent Self,  
Whose glory sweeps away the rituals  
Of the priest and the prowess of the warrior  
And puts death itself to death.

इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

### Part I Canto III

ऋतं पिबन्तौ सुकृतस्य लोके  
गुहां प्रविष्टौ परमे परार्थे ।

छायातपौ ब्रह्मविदो वदन्ति  
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

### English Translation

1. In the secret cave of the heart, two are seated  
By life's fountain. The separate ego  
Drinks of the sweet and bitter stuff,  
Liking the sweet, disliking the bitter,  
While the supreme Self drinks sweet and bitter  
Neither liking this nor disliking that.  
The ego gropes in darkness, while the Self  
Lives in light. So declare the illumined sages  
And the householders who worship  
The sacred fire in the name of the Lord.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।  
अभयं तितीर्षतां पारं नाचिकेतँ शकेमहि ॥ २ ॥

### English Translation

2. May we light the fire of Nachiketa  
That burns out the ego and enables us  
To pass from fearful fragmentation  
To fearless fullness in the changeless whole.

आत्मान् रथितं विद्धि शरीरं रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

### English Translation

3. Know the Self as lord of the chariot,  
The body as the chariot itself,  
The discriminating intellect as charioteer,  
And the mind as reins.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

### English Translation

4. The senses, say the wise, are the horses;  
Selfish desires are the roads they travel.  
When the Self is confused with the body,  
Mind, and senses, they point out, he seems  
To enjoy pleasure and suffer sorrow.

यस्त्विज्ञानवान्भवत्ययुक्तेन मनसा सदा ।  
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

### English Translation

5. When one lacks discrimination  
And his mind is undisciplined, the senses  
Run hither and thither like wild horses.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।  
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथे: ॥ ६ ॥

### English Translation

6. But they obey the rein like trained horses  
When one has discrimination and has made  
The mind one-pointed.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।  
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

### English Translation

Those who lack  
Discrimination, with little control  
Over their thoughts and far from pure,  
Reach not the pure state of immortality

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।  
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८॥

### English Translation

8. But wander from death to death; but those  
Who have discrimination, with a still mind  
And a pure heart, reach journey's end,  
Never again to fall into the jaws of death.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९॥

### English Translation

9. With a discriminating intellect  
As charioteer and a trained mind as reins,  
They attain the supreme goal of life  
To be united with the Lord of Love.

इन्द्रियेभ्यः परा ह्यर्था अर्थभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १०॥

### English Translation

10. The senses derive from objects of sense-perception,  
Sense objects from mind, mind from intellect.  
And intellect from ego;

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।  
पुरुषान्नं परं किंचित्सा काष्ठा सा परा गतिः ॥ ११॥

### English Translation

11. Ego from undifferentiated consciousness,  
And consciousness from Brahman.  
Brahman is the first cause and last refuge.

एष सर्वेषु भूतेषु गृद्धोऽस्त्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२॥

### English Translation

12. Brahman, the hidden Self in everyone  
Does not shine forth. He is revealed only  
To those who keep their mind one-pointed  
On the Lord of Love and thus develop  
A superconscious manner of knowing.

यच्छेद्वाङ्मनसी प्राजस्तद्यच्छेज्जान आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेतद्यच्छेच्छान्त आत्मनि ॥ १३॥

### English Translation

13. Meditation enables them to go  
Deeper and deeper into consciousness,  
From the world of words to the world of thoughts,  
Then beyond thoughts to wisdom in the Self.

उत्तिष्ठत जाग्रत  
प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निशिता दुरत्यया  
दुर्गं पथस्तत्कवयो वदन्ति ॥ १४॥

### English Translation

14. Get up! Wake up! Seek the guidance of an  
Illumined teacher and realize the Self.  
Sharp like a razor's edge, the sages say,  
Is the path, difficult to traverse.

अशब्दमस्पर्शमरूपमत्ययं  
तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं  
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५॥

### English Translation

15. The supreme Self is beyond name and form,  
Beyond the senses, inexhaustible,  
Without beginning, without end, beyond  
Time, space, and causality, eternal,  
Immutable. Those who realize the Self  
Are forever free from the jaws of death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।  
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६॥

### English Translation

16. The wise, who gain experiential knowledge  
Of this timeless tale of Nachiketa,  
Narrated by Death, attain the glory  
Of living in spiritual awareness.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।  
तदानन्त्याय कल्पत इति ॥ १७॥

### English Translation

Those who, full of devotion, recite this  
Supreme mystery at a spiritual  
Gathering, are fit for eternal life.  
They are indeed fit for eternal life.

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

### Part II Canto I

पराञ्चिं खानि व्यतृणात् स्वयम्भू-  
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्दैरः प्रत्यगात्मानमैक्ष-  
दावृतचक्षुरमृतत्वमिच्छन् ॥ १ ॥

### English Translation

1. The self-existent Lord pierced the senses  
To turn outward. Thus we look to the world

Outside and see not the Self within us.  
A sage withdrew his senses from the world  
Of change and, seeking immortality,  
Looked within and beheld the deathless Self.

पराचः कामाननुयन्ति बाला-  
स्ते मृत्योर्यन्ति विततस्य पाशम् ।  
अथ धीरा अमृतत्वं विदित्वा  
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २॥

### English Translation

2. The immature run after sense pleasures  
And fall into the widespread net of death.  
But the wise, knowing the Self as deathless,  
Seek not the changeless in the world of change.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।  
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३॥

### English Translation

3. That through which one enjoys form, taste, smell,  
sound,

Touch, and sexual union is the Self.  
Can there be anything not known to That  
Who is the One in all? Know One, know all.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

### English Translation

4. That through which one enjoys the waking  
And sleeping states is the Self. To know That  
As consciousness is to go beyond sorrow.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

### English Translation

5. Those who know the Self as enjoyer  
Of the honey from the flowers of the senses,  
Ever present within, ruler of time,  
Go beyond fear. For this Self is supreme!

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।  
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६॥

### English Translation

6. The god of creation, Brahma,  
Born of the Godhead through meditation  
Before the waters of life were created,  
Who stands in the heart of every creature,  
Is the Self indeed. For this Self is supreme!

या प्राणेन संभवत्यदितिर्देवतामयी ।  
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७॥

### English Translation

7. The goddess of energy, Aditi,  
Born of the Godhead through vitality,  
Mother of all the cosmic forces  
Who stands in the heart of every creature,  
Is the Self indeed. For this Self is supreme!

अरण्योनिन्हितो जातवेदा गर्भं इव सुभूतो गर्भिणीभिः ।  
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥  
८॥

### English Translation

8. The god of fire, Agni, hidden between  
Two firesticks like a child well protected  
In the mother's womb, whom we adore  
Every day in meditation,  
Is the Self indeed. For this Self is supreme!

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।  
तं देवाः सर्वेऽपितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९॥

### English Translation

9. That which is the source of the sun  
And of every power in the cosmos, beyond which  
There is neither going nor coming,  
Is the Self indeed. For this Self is supreme!

यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥

### English Translation

What is here is also there; what is there,

Also here. Who sees multiplicity  
But not the one indivisible Self  
Must wander on and on from death to death.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

### English Translation

11. Only the one-pointed mind attains  
This state of unity. There is no one  
But the Self. Who sees multiplicity  
But not the one indivisible Self  
Must wander on and on from death to death.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥  
12. That thumb-sized being enshrined in the heart,  
Ruler of time, past and future,  
To see whom is to go beyond all fear,  
Is the Self indeed. For this Self is supreme!

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।  
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

### English Translation

13. That thumb-sized being, a flame without smoke,  
Ruler of time, past and future,  
The same on this day as on tomorrow,  
Is the Self indeed. For this Self is supreme!

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।  
एवं धर्मान् पृथक् पश्यस्तानेवानुविधावति ॥ १४ ॥

### English Translation

14. As the rain on a mountain peak runs off  
The slopes on all sides, so those who see  
Only the seeming multiplicity of life  
Run after things on every side.

यथोदकं शुद्धे शुद्धमासिकतं तावगेव भवति ।  
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

### English Translation

15. As pure water poured into pure water  
Becomes the very same, so does the Self  
Of the illumined man or woman, Nachiketa,  
Verily become one with the Godhead.

इति काठकोपनिषदि द्वितीयाद्याये प्रथमा वल्ली ॥

Part II  
Canto II

पुरमेकादशद्वारमजस्यावक्रचेतसः ।  
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

English Translation

1. There is a city with eleven gates  
Of which the ruler is the unborn Self,  
Whose light forever shines. They go beyond  
Sorrow who meditate on the Self  
And are freed from the cycle of birth and death.  
For this Self is supreme!

हँसः शुचिषद्वसुरान्तरिक्षसद्-  
होता वेदिषदतिथिर्दुरोणसत् ।  
नृषद्वरसद्वितसद्व्योमसद्  
अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

### English Translation

2. The Self is the sun shining in the sky,  
The wind blowing in space; he is the fire  
At the altar and in the home the guest;  
He dwells in human beings, in gods, in truth,  
And in the vast firmament; he is the fish  
Born in water, the plant growing in the earth,  
The river flowing down from the mountain.  
For this Self is supreme!

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।  
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

### English Translation

3. The adorable one who is seated  
In the heart rules the breath of life.  
Unto him all the senses pay their homage.

अस्य विस्त्रं समानस्य शरीरस्थस्य देहिनः ।  
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

### English Translation

4. When the dweller in the body breaks out

In freedom from the bonds of flesh, what remains?  
For this Self is supreme!

न प्राणेन नापानेन मत्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५॥

English Translation

5. We live not by the breath that flows in  
And flows out, but by him who causes the breath  
To flow in and flow out.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।  
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६॥

English Translation

6. Now, O Nachiketa, I will tell you  
Of this unseen, eternal Brahman, and

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७॥

English Translation

7. What befalls the Self after death. Of those

Unaware of the Self, some are born as  
Embodied creatures while others remain  
In a lower stage of evolution,  
As determined by their own need for growth.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।  
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।  
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८॥

### English Translation

8. That which is awake even in our sleep,  
Giving form in dreams to the objects of  
Sense craving, that indeed is pure light,  
Brahman the immortal, who contains all  
The cosmos, and beyond whom none can go.  
For this Self is supreme!

अग्निर्यथैको भुवनं प्रविष्टो  
रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा  
रूपं रूपं प्रतिरूपो बहिश्च ॥ ९॥

### English Translation

9. As the same fire assumes different shapes

When it consumes objects differing in shape,  
So does the one Self take the shape  
Of every creature in whom he is present.

वायुर्यथैको भूवनं प्रविष्टो  
रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा  
रूपं रूपं प्रतिरूपो बहिश्च ॥ १०॥

#### English Translation

10. As the same air assumes different shapes  
When it enters objects differing in shape,  
So does the one Self take the shape  
Of every creature in whom he is present.

सूर्यो यथा सर्वलोकस्य चक्षुः  
न लिप्यते चाक्षुषैर्बाह्यदोषैः ।  
एकस्तथा सर्वभूतान्तरात्मा  
न लिप्यते लोकदुःखेन बाह्यः ॥ ११॥

#### English Translation

11. As the sun, who is the eye of the world,

Cannot be tainted by the defects in our eyes  
Or by the objects it looks on,  
So the one Self, dwelling in all, cannot  
Be tainted by the evils of the world.  
For this Self transcends all!

एको वशी सर्वभूतान्तरात्मा  
एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः  
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२॥

### English Translation

12. The ruler supreme, inner Self of all,  
Multiplies his oneness into many.  
Eternal joy is theirs who see the Self  
In their own hearts. To none else does it come!

नित्योऽनित्यानां चेतनश्चेतनानाम्  
एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः  
तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३॥

## English Translation

13. Changeless amidst the things that pass away,  
Pure consciousness in all who are conscious,  
The One answers the prayers of many.  
Eternal peace is theirs who see the Self  
In their own hearts. To none else does it come!

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।  
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४॥

## English Translation

### NACHIKETA

14. How can I know that blissful Self, supreme,  
Inexpressible, realized by the wise?  
Is he the light, or does he reflect light?

न तत्र सूर्यो भाति न चन्द्रतारकं  
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं  
तस्य भासा सर्वमिदं विभाति ॥ १५॥

## English Translation

### YAMA

15. There shines not the sun, neither moon nor star  
Nor flash of lightning, nor fire lit on earth.  
The Self is the light reflected by all.  
He shining, everything shines after him.

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

### Part II Canto III

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।  
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।  
तस्मिन्लोकाः श्रिताः सर्वं तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

## English Translation

1. The Tree of Eternity has its roots above  
And its branches on earth below.  
Its pure root is Brahman the immortal  
From whom all the worlds draw their life, and whom

None can transcend. For this Self is supreme!

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।  
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २॥

### English Translation

2. The cosmos comes forth from Brahman and moves  
In him. With his power it reverberates  
Like thunder crashing in the sky. Those who realize him  
Pass beyond the sway of death.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।  
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३॥

### English Translation

3. In fear of him fire burns, in fear of him  
The sun shines, the clouds rain, and the winds blow.  
In fear of him death stalks about to kill.

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्सः ।  
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४॥

### English Translation

4. If one fails to realize Brahman in this life  
Before the physical sheath is shed,  
He must again put on a body  
In the world of embodied creatures.

यथाऽदर्शं तथाऽत्मनि यथा स्वप्ने तथा पितृलोके ।  
यथाऽप्सु परीव दृशे तथा गन्धर्वलोके  
छायातपयोरिव ब्रह्मलोके ॥ ५॥

### English Translation

5. Brahman can be seen, as in a mirror  
In a pure heart; in the world of the ancestors  
As in a dream; in the gandharva world  
As the reflections in trembling waters;  
And clear as light in the realm of Brahma.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।  
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६॥

### English Translation

6. Knowing the senses to be separate  
From the Self, and the sense experience

To be fleeting, the wise grieve no more.

इन्द्रियैऽयः परं मनो मनसः सत्त्वमुत्तमम् ।  
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

### English Translation

7. Above the senses is the mind,  
Above the mind is the intellect,  
Above that is the ego, and above the ego  
Is the unmanifested Cause.

अव्यक्तात् परः पुरुषो व्यापकोऽलिङ्ग एव च ।  
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

### English Translation

8. And beyond is Brahman, omnipresent,  
Attributeless. Realizing him one is released  
From the cycle of birth and death.

न संदृशे तिष्ठति रूपमस्य  
न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाऽभिकलृप्तो  
य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

### English Translation

9. He is formless, and can never be seen  
With these two eyes. But he reveals himself  
In the heart made pure through meditation  
And sense-restraint. Realizing him one is released  
From the cycle of birth and death.

यदा पञ्चावतिष्ठन्ते जानानि मनसा सह ।  
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

### English Translation

10. When the five senses are stilled, when the mind  
Is stilled, when the intellect is stilled,  
That is called the highest state by the wise.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।  
अप्रमत्स्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

### English Translation

11. They say yoga is this complete stillness  
In which one enters the unitive state,  
Never to become separate again.

If one is not established in this state,  
The sense of unity will come and go.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।  
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२॥

### English Translation

12. The unitive state cannot be attained  
Through words or thoughts or through the eye.  
How can it be attained except through one  
Who is established in this state himself?

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३॥

### English Translation

13. There are two selves, the separate ego  
And the indivisible Atman. When  
One rises above I and me and mine,  
The Atman is revealed as one's real Self.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
अथ मत्येऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४॥

### English Translation

14. When all desires that surge in the heart  
Are renounced, the mortal becomes immortal.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।  
अथ मत्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५॥

### English Translation

15. When all the knots that strangle the heart  
Are loosened, the mortal becomes immortal.  
This sums up the teaching of the scriptures.

शतं चैका च हृदयस्य नाड्य-  
स्तासां मूर्धनमभिनिःसृतैका ।  
तयोर्धर्वमायन्नमृतत्वमेति  
विष्वडङ्ग्या उत्क्रमणे भवन्ति ॥ १६॥

### English Translation

16. From the heart there radiate a hundred  
And one vital tracks. One of them rises  
To the crown of the head. This way leads  
To immortality, the others to death.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा  
सदा जनानां हृदये संनिविष्टः ।  
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।  
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७॥

### English Translation

17. The Lord of Love, not larger than the thumb,  
Is ever enshrined in the hearts of all.  
Draw him clear out of the physical sheath  
As one draws the stalk from the munja grass.  
Know thyself to be pure and immortal!  
Know thyself to be pure and immortal!

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा  
विद्यामेतां योगविधिं च कृत्स्नम् ।  
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-  
रन्योऽप्येवं यो विदृश्यात्ममेव ॥ १८॥

### English Translation

THE NARRATOR  
Nachiketa learned from the king of death

The whole discipline of meditation.  
Freeing himself from all separateness,  
He won immortality in Brahman  
So blessed is everyone who knows the Self!

इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

ॐ सह नावकतु । सह नौ भुनकतु । सहवीर्यं करवावहै ।  
तेजस्त्वं नावधीतमस्तु । मा विद्विषावहै ॥

### English Translation

Om, May we all be protected  
May we all be nourished  
May we work together with great energy  
May our intellect be sharpened (may our study be  
effective)  
Let there be no Animosity amongst us  
Om, peace (in me), peace (in nature), peace (in divine  
forces)

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ तत् सत् ॥